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For the American Sunday-School Magazine.

WHAT ENCOURAGEMENT HAVE WE TO ATTEND TO THE RELIGIOUS EDUCATION OF  
CHILDREN AT A VERY EARLY PERIOD?

Many professors of religion consider education purely as a preparatory for future action. Hence their religious instructions are given not to make their children pious now, but when they come to years of discretion. It seems as if the period between infancy and the age of fifteen or twenty is to be spent in irreligion, and in learning how to be religious! Instances of early piety are rare, but instances of early death are numerous. What becomes of those children and youth who die without piety, between infancy and the years of discretion, we are not told explicitly, but their religious, surviving parents suffer much through a fond hope, and a rational despair. They were calculating that their dear children would live until they came to maturity, and then would become hopefully pious, and make a public profession of religion; and to this end they gave them what they deemed suitable instructions. But no exertions were made to prepare them for a premature grave; and for giving in an account to God, for the proper improvement of the days of childhood and youth. Could bereaved parents believe that their children were not moral and accountable beings in those days—that God had no claims upon them for love and obedience, they would lay aside their fears and tormenting despair. We cannot

suppose that the Father of mercies, and that compassionate Saviour, who came into the world to save every description of sinners, and who paid particular attention to little children has made no provision, in the gospel plan, for the salvation of children between the years of three and fifteen. They are in this period as susceptible of receiving, and as capable of exercising acceptably the principles of real religion, through the use of the appointed means, as at any future period. In fact there is more ground to hope that their hearts and minds will be purified and moulded into the divine image by the truth of God and his spirit, when in the days of childhood and youth, than when the passions become fired and evil habits of unbelief and disobedience are formed. These remarks show that the question proposed at the head of this article is an important one, and inspire the hope that it may be satisfactorily answered. God has enjoined it upon parents to bring up the children which he gives them, in his "nurture and admonition"—and for their encouragement many things are to be found in his word, and in the principles which he has implanted in their children. Some of these principles we now lay before our readers, in as plain and simple a manner as possible. We call them principles or dispositions which are manifest in children at a very

early age, and which appear designed to facilitate the business of their education. We shall consider them in the following order—

*Love to kind and affectionate benefactors—Imitation—An inquisitive disposition, or a curiosity to know every thing that comes in view—A disposition to believe all that parents and those beloved, tell them—The religious principle, and the memory.*

*Love to kind and affectionate benefactors.* Children soon learn to recognize and love those who treat them with tenderness and affection. Hence parents, the nurse, and all the members of the family are soon known, and receive a cordial return of the flow of affectionate feeling. Here we discover, at once, the foundation and art of giving to children, successfully, a good education. Love, mutual love, must be in exercise in the teachers and pupils. The truth and importance of this will more fully appear from the

Principle, or prevailing disposition in children—*imitation.*

This manifests itself in the infant in returning the smiles of its parents and nurse, and then in learning their language and manners. The persons that are most dearly loved and with whom the child spends the most of its time, are its models of imitation. For a long time this is almost the exclusive medium of conveying knowledge, and of forming habits of action. When precept, and the most simple and luminous instructions addressed to the understanding, would be perfectly unavailing, let an example, including the thing, be set by a dear parent, a beloved nurse, or friend, and the child appears at once to understand so as to attempt an imitation.

As love influences the imitative principle, playmates, and elder brothers, become models of imitation when infancy terminates. Hence the importance of selecting for the Lord's children suitable playmates; and of training the first born in every thing worthy of imitation. Many religious parents fail on this point, and have to go mourning to the grave over their ruined families.

*The inquisitive disposition, or a curiosity to know every thing that*

comes into view. Children find themselves literally in a new world. They know nothing, of the nature and qualities of objects around them. But as their powers of vision strengthen they appear powerfully impelled to the acquisition of knowledge; and so soon as they obtain the use of their limbs, they appear determined to examine every place and object within their reach. Hence the incessant attention and care which they require at this period. Nursed with tenderness, and not having learned that they are in a world of danger and death, they manifest but little of the principle of self-preservation. Thus the strong, inquisitive principle urges them on to acquire knowledge, and at the same time necessarily puts in requisition the attention of parents, that knowledge may be acquired in safety. In other words, the infant scholar, ardently thirsting for knowledge, is put into the hands of parents, by the benevolent Creator, that they may be influenced and encouraged to pursue the necessary course of instruction. Were children naturally disposed to remain as ignorant as they are born—had they no curiosity to gratify, their instruction would indeed be a hopeless task. But constituted as they are, learn they will, either what is good and useful, or what is evil and destructive. If their minds be a blank, they cannot be continued in that state. If parents will not occupy them with the knowledge of God's word, they will be occupied with all that is vain, vicious and destructive within the range of their observation.

With the preceding principles, in children, is connected a *disposition to believe every thing related by the parents, the nurse and beloved playmates.* It is often observable that their belief produces very strong emotions. An affecting narrative, or a miraculous tale will command their undivided attention, and make their hearts palpitate with corresponding feelings. This strong disposition to believe, weakens as children advance in age, and have experience of the deception and falsehood of parents and associates. They also soon manifest their innate depravity, by imitating pernicious example. But were



children never deceived, and imposed upon by falsehood, it is doubtful whether in riper years they would become so conspicuous, as they generally do, for their unbelief.—Here then we have another encouragement for attending to the religious education of children at a very early period. Then they will readily believe all their parents tell them from the Bible; and the narratives there given and the truths there exhibited cannot fail to excite and deeply impress the little believing heart.

That there is such a thing as a *religious principle* in human nature is generally granted by those who profess christianity. I do not mean that there is any innate idea, or notion of God in the soul by nature; but there is naturally in man a disposition to reverence what is great, grand, marvellous, and mighty. Hence, almost an instinctive awe, submission, and homage to a being of extraordinary rank, and uncommonly splendid appearance. Tyrants and the supporters of idolatry appear to understand and improve this principle for the accomplishment of their purposes. They usurp the place of God, and rob him of that worship which is properly his right, and which man is easily influenced to render. Here then we have further encouragement to attend to the early religious education of children. A principle so operative when prostituted to superstition and tyranny, must have equal force when directed towards the magnificent, glorious, and eternal God.

The *memory* is a faculty which is in exercise and comes to maturity at a very early period. And this is a happy arrangement of the wise and benevolent Creator. Unless the memory be stored with ideas, the understanding will be destitute of materials on which to operate. And as much of the first principles of all knowledge, must be received from others, before the mind can examine for itself, it is of importance that the memory should be strong and retentive, at an early period.

It thus appears that God has in the constitution of children, made abundant provision, and furnished every rational encouragement for giving

them a religious education from the period their minds begin to open.

I might pursue the subject by referring to the principles of hope and fear—many instances of early piety resulting from early, pious instructions; and the express promises and declarations of the word of God. These topics, however, I leave to others. In the next number I will add some remarks on the *Religious Principle*.

PHILOPAIDIA.

#### TRENTON UNION.

On Wednesday evening, June 6, agreeably to previous notice, the citizens of Trenton, N. J. convened in the Presbyterian Church in that city, for the purpose of forming a Sabbath-school Union for the city and its vicinity. The Rev. Eli F. Cooley, of the First Presbyterian Church presided, and opened the meeting with prayer. Mr. Fisk, agent for the Princeton Sunday-school Union, moved that a Trenton Union be formed, explained the nature and objects of that Union, together with the reasons rendering it desirable. The motion was seconded by Mr. Potts, agent for the American Sunday-school Union, with some remarks on the lamentable indifference manifested by a large portion of our citizens to Sunday-school operations, and our duty as members of the community, as patriots and philanthropists, as well as Christians, to forward the interests of these institutions. A Constitution was read by Henry W. Green, Esq. and on motion of the Rev. Dr. Patterson, of the Baptist Church, seconded by the Rev. Mr. Yates, Baptist Missionary from India, it was adopted. Mr. Yates briefly stated some of the evils resulting from the absence of Sunday-schools, and other benevolent institutions, which had fallen under his own observation during a residence of 12 years in India. The meeting having elected officers for the ensuing year, adjourned. Concluding prayer by the Rev. Mr. Brace, Baptist Missionary from South America.

#### FOURTH OF JULY—SABBATH-SCHOOLS.

A writer in the Pittsburgh Recorder proposes, that the Sabbath-schools of that city be collected in a

grove, on the morning of the 4th of July—to sing suitable hymns, printed and distributed for the occasion—to join in prayer by a clergyman—and to take some simple, healthful and innocent refreshment. He proposes that the clergymen and intelligent visitors, for the remainder of the time, “pass through the ranks—converse familiarly with the scholars and teachers—and briefly impress upon them the importance of an intelligent, virtuous and useful life; and devout gratitude and homage to God, for his manifold blessings on the American people.”

#### BOSTON SABBATH-SCHOOLS.

A quarterly meeting of Sabbath-school teachers of different denominations was held on Monday evening last at the Union Church in Essex-street. Hon. HEMAN LINCOLN was appointed Chairman, and Mr. E. G. Parker, Secretary.

After prayer by Deacon Thomas Vose, Mr. Herrick, an Agent of the Massachusetts Sabbath-school Union, mentioned some facts in relation to the state of Sabbath-schools in this Commonwealth. In some towns in the western part of the State, containing a population of 1200, there were 400 connected with the Sabbath-school. In one Society the school was attended by persons 30 years of age, some heads of families. In Stockbridge, out of 100 who have recently become hopefully pious, 40 were connected with the Sabbath-school. In another town, a revival of religion commenced with a little girl 11 years of age, a Sunday scholar. In the counties of Hampshire and Hampden, there is scarcely a town in which there is not a Sabbath-school Library. In one town, a sum of money was voted at a Town Meeting for the support of a Library for the Sabbath-school; and in two others the Directors of Sabbath-schools were chosen at a regular Town Meeting.

William J. Hubbard, Esq. next addressed the meeting. He adverted to the growing importance of the Sabbath-school system. Its object was to inculcate divine truth upon immortal minds. He trusted that the

time was not far distant, when the *Fathers and Mothers* in Israel would become teachers in Sabbath-schools. One objection common with them was, that *their* children must be taken care of at home. He thought this objection ought to be removed. He believed that children would derive more benefit from the study of the Scriptures at the Sabbath-school, than at home. Teachers should feel themselves *honoured* in being *permitted* to engage in so glorious a work. He urged upon them the importance of punctuality. It is in vain for teachers to urge upon their children the duty of being punctual, unless their own *example* corresponds with the precept. Hon. Mr. Lincoln made some remarks, in which he alluded with much satisfaction to the pleasure he derived from attending the Anniversary of the American Sunday-School Union, recently held in Philadelphia. He felt that there was a loud call for gratitude to God, for the establishment of that important institution.

The Rev. Mr. Malcom, General Agent of the American Sunday-school Union, closed the meeting with a very animating and practical address. He remarked, that we must consider children, however poor and ignorant they may be, as destined to eternity. Teachers should pray much for their children, their manner should be characterized by mildness and heavenliness; not a harsh expression should escape their lips, nor an unkind feeling enter their breasts. Their labour is a labour of *love*. In giving instruction to children, one topic only should be introduced at a time, instruction should be communicated with great simplicity. Ask a child the meaning of large words, and he cannot answer you. Before lessons are assigned to children, it is of great importance to see that they understand the meaning of every word. Speak to them of the sins of children, the evils of bad company, the relative duties which they ought to perform. Friendly feelings should be cultivated with the parents of the children by the teachers. Parents should be invited to attend the prayer meetings of teachers, that they may have an opportunity to witness that they are engaged in a religious



work. Sabbath-schools should exhibit more than they do the aspect of a religious institution. Mr. Malcom related the following anecdote, which he had that day received from a Female Superintendent of a Sabbath-school in Philadelphia, as an illustration of the happy effects produced by the distribution of reward tickets. A little girl six years old, a Sunday scholar, was brought very low by sickness. Her mother sat watching by her bed-side, expecting soon to witness the melancholy termination of her disease. A short time before her death the child opened her eyes and said, "Mother, I have two reward tickets which I received at the Sabbath-school; I will give them to you." After stating where they might be found, she remarked that one of them contained the following words;—"Come unto me, all ye that labour and are heavy laden, and I will give

you rest." After the death of this interesting girl, the mother found the tickets; when she read the words on one of them, which her child had repeated, she became impressed with a sense of her lost condition, and was led as it is hoped to apply to Him who had made that gracious promise, in such a manner as to experience the fulfilment of it in her own soul. Mr. Malcom closed his remarks by giving some account of the origin of the American Sunday-School Union, and urged upon all the teachers present the necessity of persevering in the great and good work in which they had engaged. The meeting was well attended, and the performances were highly interesting; and it is hoped that the effect of the impressions which were made upon the minds of the teachers present, will be seen in their future increased zeal and activity in this good cause.—*Rec. and Tel.*

## CHRISTIAN BENEVOLENCE.

The following schedule, which we have prepared chiefly from official documents, presents, at one view, the receipts of the principal Benevolent Societies of our country, during the year embraced in their last annual Reports, and also during the year preceding:

<i>Names.</i>	<i>Yr. commences.</i>	1825—6.	1826—7.
Am. Ed. Soc.	May	\$12,003 09	\$73,428 90*
Am. Bd. of Miss.	Sept.	63,392 54	67,401 90
Am. Bible Soc.	May	51,339 94	64,764 13
Am. S. School Union.	May	12,499 68	ab't. 42,000 00†
Am. Tr. Soc.	May	10,158 78	30,413 01
Am. H. M. Soc.	May	11,304 00	18,140 76
Am. Col. Soc.	Jan.	10,936 04	15,963 87
Am. Bap. Bd. of Miss.	May	7,108 14‡	10,987 31
Am. Tr. Soc. Bost.	May	6,335 05	10,304 40
Pres. Ed. Soc.	May	about 8,000 00	ab't. 8,000 00
Meth. Miss. Soc.	April	4,908 22	6,812 29
Miss. Soc. of Conn.	Jan.	4,969 00	6,215 65
Ref. D. Miss. Soc.	May	2,577 93	3,528 24
West. Dom. Miss. Soc. [Formed June 7, 1826.]			2,577 68
Am. Jews Soc.		8,595 00	1,266 40
		<u>\$214,627 41</u>	<u>\$361,804 54</u>

\* Including 60 scholarships of \$1000 each.

† Including \$14,000 for the Society's House.

‡ We have no means of ascertaining this sum precisely. The Receipts for three years, ending May, 1826, amounted to \$17,770 25. We have taken two-fifths of this amount as about the probable income of the third year, viz. \$7,108 14.

|| The difficulty of determining these sums definitely, arises from the fact, that not all the Auxiliaries have usually made returns: each being allowed to expend, under their own supervision, such part of their funds as may be found expedient.

Deducting from the latter sum, \$5,640 99, which was paid over by the American Tract Society at Boston, to the American Tract Society at New York, (of which it is a branch,) and so is included among the receipts of both,—we find the total amount contributed to the above named fifteen Societies during the year embraced in their last Reports, to be THREE HUNDRED AND FIFTY-SIX THOUSAND, ONE HUNDRED AND SIXTY-THREE DOLLARS, FIFTY-FIVE CENTS: and the total *increase* above the receipts of the same Societies the year preceding, ONE HUNDRED AND FORTY-TWO THOUSAND, FIVE HUNDRED AND THIRTY-SIX DOLLARS, FOURTEEN CENTS!

This result will probably surprise others, as it has ourselves. It indicates an advance in the cause of Christian charity, such as perhaps was not anticipated, even by those best acquainted with the religious movements of the age. Yet we have no hesitation in saying, that thousands who have contributed to these objects, and whose donations are considered liberal, have not done their *whole* duty. So long as a large proportion of our world is shrouded in heathenish darkness; nay, so long as one province, or town, or soul, remains in ignorance of a Saviour, the command will still be binding, *Go ye into all the world, and preach the Gospel to every creature:* and it is not a mere casual effort on the part of Christians, that will authorise them to say, "I have obeyed the spirit of the command."—*N. Y. Obs.*

#### DEVOTIONAL EXERCISES IN SUNDAY-SCHOOLS.

Perhaps there are few subjects, on the nature of which the scriptures speak more plainly than that of prayer—the most earnest persuasives to the exercise, the most awful denunciations against hypocrisy therein, and the most sublime forms, are profusely scattered through the sacred pages. For a long prayer we look in vain, except that of Solomon at the dedication of the temple, an extraordinary and peculiarly solemn occasion which fully justified its propriety.

Those who from education and experience are best qualified to dis-

charge the duty, frequently keep back almost entirely from the exercise; whilst the young and inexperienced are the most forward and ready on such occasions. It appears to me, that it should be a maxim with the superintendents of schools, not to put forward very young teachers for public engagements, if more senior friends are ready, willing, and qualified for their discharge. I have often been vexed and mortified at the lamentable want of consideration, to say the least, which is manifested by those from whom better things might reasonably have been expected. Surely, if it is confessedly necessary that preparation should be made in the mind for addressing the young with effect, no less can it be worthy of inquiry, how we may *suit to the occasion* the petitions we present to the throne of God. Permit me, therefore, to throw out a few suggestions on the subject, by presenting a faint sketch of those who conduct these exercises under my own observation.

Zellah is called upon, and he is ever ready to discharge the duty: he offers some very suitable petitions; but there is so much effort at display, in the selection of terms and expressions that strike the *ear*, that no chord of devotion is touched in the *mind*. Zellah aims to pray *well*; but it does not seem so much the utterance of the heart, as it does an attempt to be fine; and certainly it is not the language which children would employ, or in which they can join.

Clement engages, but in so low a tone of voice, that the great majority of the children cannot hear. Those who are close to him, find that his prayer consists of lamentation and mourning over the wickedness of the children, multiplied petitions for zeal in the teachers, and confession of lukewarmness on their part. There is nothing in Clement's mode of prayer which resembles a child approaching a beloved parent; his manner and expressions rather convey the idea of a criminal in the presence of his judge.

Adlai enters the desk, and supplicates many blessings suitable for Sunday scholars; but he does not stop here; but without regard to the limited period which ought to be employ-



ed, prays at great length for every benevolent society, ministers, magistrates, &c. of whom the children know little, if any thing.—Adlai too frequently takes up the name of the Deity in a certain familiar style, which to me appears to be irreverent: sometimes he quotes a verse from a hymn; at other times, makes statements and remarks, that really a stranger would scarcely distinguish his prayer from an exhortation to the children, while he is really addressing the Majesty of Heaven. How different this from the prayers of David, or the model of our Lord!

Timeus exhibits a becoming seriousness of manner, and doubtless feels deeply, and earnestly desires what he implores. He employs scriptural language, but not that into the meaning of which children can enter. The teachers, perhaps, do understand what he intends, when he prays that instruction may be "as bread cast upon the water;" that the school may be made a "Bethel," &c. but certainly, the children are ignorant of the meaning. Timeus mistakes, if he supposes he acts wisely in employing even scriptural expressions if the import is ambiguous.

Epenetus, on the contrary, acts on the principle that prayer is a social exercise; therefore he employs such terms and metaphors as the children can comprehend; and offers those petitions in which they may with propriety join. He thinks the teachers should pray in their *closets* before coming to school, and therefore does not offer supplications proper *there*, but out of place in the school. Knowing how limited the opportunities are for instructing children, he does not, by a tedious exercise, occupy valuable time which each teacher is desirous of employing in his particular class. Epenetus is as deeply convinced as Clement, of the need of prayer for zeal in the teachers, and for the extension of the Redeemer's kingdom in the world, and would not neglect to supplicate for those in authority; but he is of opinion, that the closet, the teachers' prayer meeting, or the congregation, are the more suitable opportunities for presenting these petitions. He employs indeed scripture

language when he prays with the children, but he chooses those passages which even little children can understand. In short, reverence in manner, simplicity in expression, and brevity in extent, distinguish the exercises when he officiates.—*Lond. Tea. Mag.*

#### EDUCATION.

"Education begins with life. The touch first ministers to it; afterwards the sight; and then the hearing. This is our guide in seeking to assist the progress of Nature. We must begin with present and tangible things; we must then give absent things a visible form by picture; and the picture which meets the eye may lead to the description which finds its way to the mind only by the ear. The reason why the earlier instructions of the nursery should be thus embodied in picture, in story, and in narration, is evident: children cannot understand any thing beyond them."

"The impressions made on the minds of children are easily produced, and of long continuance. If children, therefore, are to be instructed by story, because for the present they can understand nothing beyond it, narrative should be presented to them only in its most *natural* and *simple* forms. Every thing is fresh to the mind of a child. Curiosity is constantly awake, and novelty is constantly feeding it. Objects and incidents which have no interest for adult life, are sufficient to entrance the thought of infancy, and fill its little heart with bounding newborn ecstasy."

"Many persons in writing for children have evidently forgotten to sympathise with the period of childhood. They have ceased to remember with distinctness and vividness, the times in which men and women were all kings and queens to them; a house their world; a garden their *paradise*; and the merest trifles were possessed of a mysterious power to agitate them with anguish or delight."

"They have written for children as though they were writing for their parents. Their sympathy with earlier life has been absorbed in the present sympathies of matured existence."

Hence many of the books of the nursery have received a strange and unnatural character. They have been composed of wonder and mystery, of terror and romance, of all that is intricate and extravagant."

"The evil of such writing, for such a period of life, dwells not simply in the bad taste which it exemplifies. Unnatural in itself, it produces unnatural and even dangerous consequences. The mind of infancy, moved by the gentlest impulses, is over-strained and distorted by the violence of such premature excitation. Terror is produced instead of fear, suspicion instead of caution, extravagance instead of generosity, and morbid sentiment instead of benevolent principle. These effects, in numerous instances, have been perpetuated through every period of after life. The man and the woman have never been able to recover themselves from the fear and apprehension, the false sentiment, and injurious excitement, which are considered to be common to childhood, but which are not proper to it, and which will only be common to it as the child is exposed to injurious treatment, by the absurd tales of the nurse, or the nursery book."—*Preface to Original Tales for Children.*

#### INTERESTING SCENE AT A SCHOOL EXAMINATION.

One of the Missionaries writes,—  
"On the second day of January, the schools were assembled together in the Mission House. The day was fine, and most of the children, even from schools seven and twelve miles distant, were present, and the place was filled. Sir R. O—— honoured us with his presence, and took the most lively interest in the pleasing scene. After the usual services Sir R. examined many of the schools, and rewarded several in each school who had made the greatest improvement. The rewards which he had prepared combined in them both elegance and utility, and were received with the greatest feeling. I noticed one circumstance which to me was very affecting. In one of the schools there were three girls who read English with so much readiness and propriety that it was

impossible to say which bare away the palm. I saw the father of one of the girls present,—a father whose affection seemed to centre in this child: his face spoke a distinct language, and when the rewards were about to be distributed his anxiety was so great and so clearly marked in his face, that my feelings obliged me to take my eyes from him. When the reward was given to another girl, he was quite a picture of distress,—a second reward was found, and this fell to the lot of his child, and his face assumed a very different form: from the involuntary moving of his lips he seemed desirous to express his pleasure, if he had dared to take the liberty. After the examination had closed, Sir R. briefly addressed them in a very pleasing manner, and when they had repeated after him the Lord's prayer, the interesting scene closed."—*Missionary Anecdotes.*

#### A BRAHMIN PUT TO SILENCE BY A MALABAR SCHOOL-BOY.

"It is a difficult thing to collect any number of the Gentoos together to hear preaching; the Missionaries are therefore obliged to have recourse to various methods to attract their attention to divine things. On one occasion a Missionary took with him a little boy from the school, to a shady place, where many people were passing, and set him to read aloud: when some were drawn around to listen, he began to converse with the boy about what he was reading. The subject was, the absurdity of idolatry, and a Brahmin in the crowd, on hearing the boy make remarks derogatory to his gods, put his hand upon the boy's head and said, 'My little fellow, why do you speak so lightly of the gods of your fathers?' The boy replied in a loud voice, 'Speak lightly of them! Why they have eyes, and see not; they have mouths, and speak not; they have ears, and hear not: they are vanity and a lie, and why not speak lightly of them?' The Brahmin instantly walked away confounded."—*ib.*

#### LETTER OF A SINGHALESE SCHOLAR TO HIS TEACHER.

"Kind Sir,—I have received, this moment, your letter of the 23d in-









stant, requesting a copy of my letters, to the perusal of my masters, the true servants of God. I am sure my teacher of the path to eternal life is Mr. — and —: who made my gloomy find clear, (or my darkness discover the light,) and took the wheel (veil) of darkness off me! God Almighty will kindle his loving promise to them, and reward them with a heavenly blessing, for their trouble which they took of us. Moreover, I beg to enclose one letter for my soul Master. I pray your kindness will give them to their hand. Tell I am very sorry that I did not meet. I went to the Sunday-school to meet. My misfortune was so great that I did not meet, to speak a blessed word with my dear Masters, and hear a blessed word from them.

"Kind Sir, I remain, &c.

"P. S. Copies of my letters are not by me; and I never keeps any copy."—*Ib.*

#### REV. MR. M'CARTEE'S ADDRESS.

The following is the substance of the remarks made by the Rev. Mr. M'Cartee, at the late celebration in Castle Garden, New York:—

It is for God's glory, and for man's honour, as well as blessedness, that scenes like the present are exhibited, and institutions like the one before us are formed. It is not to gain the world's wealth, or pleasures, or honour, but to enjoy the *high privilege* of doing good to our fellow creatures—of implanting and perpetuating the great principles of truth, of goodness, and of righteousness. It is to secure the most extensive and permanent influence upon men, to elevate their morals, enlarge their minds, form their habits to all that is holy, and just, and of good report, that Sabbath-schools have been organized. They seize the best time, when the heart is warm and ready to receive and prone to retain any impression, and when the being is of necessity, in a great degree, a creature of faith—to form the intellectual and moral character, and to furnish him with principles of action, which are to grow with his growth, and strengthen with his strength, and to be developed in all the possibility

of circumstances in which he may be placed, or relation which he may sustain.

In every age the wise and good have regarded the education of youth as of primary importance, and have given much of their time and efforts to the work, because of its beneficial effects both upon the present and future generation—upon both the individual and society at large. Hence legislatures are mainly anxious about primary schools. Other benevolent institutions, valuable in themselves and producing much good to men, must all proceed upon the assumption of evil existing already. They are principally *remedial*. The Sabbath-school has this for its excellence, that while it is also powerfully *remedial*, it is principally and pre-eminently *preventive* of evil. It becomes the first occupant of the mind, seizes and leads to good the first feelings of the heart, and binds the tenderest and sweetest recollections around its sacred pursuits, and its high and holy objects. Here children are taught *to think*, avoiding the great error of the schools, to employ almost solely *memory*. The Sabbath-school furnishes the mind with the rich stores of heavenly love, places at its command the abundant treasures of "the living oracles," and trains them in the habit of investigating, analyzing, and making their own, for practical purposes, these all important truths. To think—to think correctly, and on the most interesting and important truths—to form the habits of the mind, is one part of its work. But it proceeds far beyond this: it forms intellect with its proper moral attributes—it not merely plays round the head, but reaches deep into the *heart*. Its motives, its objects, its rule, its declared and desired end, all pure and holy. It woos the heart to love God, and love its neighbour, and to delight in the law of the Lord. Thence it forms the habits of the life—and giving the being to know the value of religion, and of moral habits, it gives to the state its intelligent and orderly citizen, to the church its indoctrinated and exemplary professor, and to the family its kind and faithful husband and father.

Upon the principles of God's moral

*government, and the declaration of his holy word, which marks the certain and happy results of "training up a child in the way it should go," the work of the Sabbath-school is of unspeakable moment to the church, the state, the family. For here we rear the moral edifice for all. In the family it comes sanctifying the relations of parent and child, and making them one for eternity, while it binds them closer together on earth. In the church, it comes to open afresh the fountain of living waters—to pour the life-blood of Christ through all the arteries and veins of the ecclesiastical body—to rectify its errors, and heal its distractions, by bringing all to the one infallible standard of truth—THE BIBLE. In the state, it comes to purify all its members—to harmonize all its ranks and orders—to humble the proud, restrain the unruly, elevate the degraded, and enlighten the ignorant. It comes to teach men what they are, and what they ought to be.*

The Sabbath-school is the Guardian Spirit of a Republic: Here derives the genius of universal emancipation. Elevate men, not by laws, nor constitutions, but by intellectual and moral culture, above the condition of slaves, and the banded power of a world cannot enchain them. The shackles of political or ecclesiastical despotism are too small and too few to bind the energies or degrade the condition of the enlightened mind. Do we love our children, our church, our country:—Do we love the world in its dearest and best interests—let no heart be cold, no hand be slack, in the moral training of the youth in Sabbath-schools.

It is our high privilege; it is our urgent duty; and ours is the solemn responsibility, to work here—that man may be blessed, and God glorified. No man may have an excuse for hesitancy or delay—Facts, which are God's language, speak, trumpet-tongued, to rouse us to new and more vigorous efforts in this cause. In the last year, 84 teachers and fifty-four scholars have, in the schools of this Union, been brought to a knowledge of the truth—making a total of five hundred and seventy-two to whom

they have been the means of God for good.

I appeal to teachers and scholars—whose hand shall be drawn back from the work in which the great God honours us to be co-workers with himself, in placing the living stones in that building on which the top stone shall be laid with shouting, "Grace, Grace to it?"—The work is prospering, and the way is plain. The leader has gone up before us, and our God at the head of us.—His own word has assured us, "this is the way, walk ye in it"—and the watch-word of the skies is thundering from rank to rank, "Onward, onward, for God and thy Brother." Around us, where we are assembled, youthful hands bear the banners of the cross, with his own words of peace and love, their mottos; and youthful voices swell to yonder azure skies, their sweet anthems of praise. O! who would be a laggard in a work like this. It is for God, for Christ, for man.—It is for generations yet unborn. It is to spread the triumphs of the Redeemer's name, and the riches of the Redeemer's grace, to unnumbered multitudes. In a cause so high, so holy, so blessed, be this our resolve—In it, and with it, and for it, we will live, as in it, and for it, we would be willing to die.

#### TO PARENTS.

From a series of essays, published in the Vermont Chronicle, we make the following extract.

Ought not every parent who sincerely desires the religious education of his children, to take encouragement from the united and vigorous efforts to promote this object, which we witness at the present day? If he feels that his children have claims upon him, which from the course he has pursued, he is ill prepared to meet at the judgment day; if he feels that he has been entrusted with the Bible and that he ought to understand it, and be able and willing to teach it to his children; if he is convinced that he has lived to the present time in the neglect of duties the most plain and solemn, and would cheerfully take hold of any encouragement to "redeem the time" and repair the in-



jury his negligence may have occasioned; with the greatest confidence he may be encouraged to expect important assistance, from the institution of SABBATH-SCHOOLS.

It is the design of this institution, not to take this important work out of his hand, but to afford him pleasing and encouraging assistance. It will bring his children to him with inquiries which he will delight to answer. It will give them an interest in the study of the Bible which he might strive in vain by any other means to excite. It will bring them to the Scriptures, the only source of that knowledge which affects the heart, or the destiny of the soul, with a mind open to receive the truth. It will arrange and class the sentiments of the Bible so that they may be most easily understood and retained.

He can have far more to hope from its influence now, than could have been expected from it as it was formerly conducted. When children were required simply to recite portions of the Bible with little or no regard to the meaning, as it only stored the mind with the "lumber of words," it was found to be impossible to retain their attention after the period of childhood had passed. The consequence was, they were furnished with religious instruction only when they had least need of it, for the regulation of their conduct. While they had their parents for their guides, and while they rarely if ever, allowed themselves to call in question the opinions or practices of their parents, they were furnished with instruction; but when they had arrived at the age of thinking and acting for themselves—and of taking measures by which their characters are formed and their destinies determined—when vice and error began to display their most captivating and alluring appearances before them, they left the school, and their religious instruction ceased. As the schools are now conducted, the prominent design is to lead the pupil to an *understanding* of the Bible. If we may judge from every experiment that has been fairly tried, it is so arranged as scarcely to fail of securing this object. While it requires, compared with the former method, but

little labour, it excites unspeakably more interest. Youth of every age may find in it an employment adapted to their minds. While such as are very young may find many subjects that they can easily understand, those of riper age will meet with such as will call for every power of the maturest mind.

#### SABBATH-SCHOOLS.

Perhaps no single effort of benevolence amongst the many which are now in active operation, demands a more favourable countenance than that of Sunday-schools. It is the object of these to search out, not only in the secluded haunts of vice and consequent wretchedness, but in the dwellings of virtuous indigence, the lovely children, the little immortals, whose parents, from their peculiar circumstances, consider their offspring as hardly entitled to expect that instruction, which may raise them to usefulness and respectability. It is the object of the superintendents of these schools to cleanse our streets and lanes from the noise of playing and profane children, and, with the consent of their parents, to invite and encourage them to attend the teaching and moral improvement of the Sunday-school. And not only are such children to receive the blessing of these schools, but the offspring of those, whose circumstances are comparatively independent. A feeling of equality is thus promoted, favourable to the free institutions of our country. Here, from being taught their alphabet, they may gradually advance till they can read and understand that volume of inspiration, which is able to make them wise unto salvation. In the hope of promoting this cause of morality and of God, we have on our first page given place to the 'Circular of the Rev. HOWARD MALCOM, in which some highly interesting facts are exhibited relating to these primary and eminent seminaries of piety. Having the same object in view, that of inciting the attention of all to the high importance of Sabbath schools, we have solicited and obtained from the Rev. Mr. KNOWLES, pastor of the Se-

cond Baptist church in this city, a copy of his valuable remarks, made at the anniversary of the Massachusetts Sabbath-School Union, held in Hanover church, on Thursday, May 31. We are of opinion, that no enlightened Christian can read them, without feeling a new ardour in the cause of these schools, and a desire to aid their prosperity and increase.

The report for the last year being read, after moving the acceptance of the report, and making some prefatory remarks, Mr. Knowles said,—

I consider it as an interesting truth,—one which will assist us in determining with what spirit Sabbath-schools must be managed, and which encourages us to hope for their complete success,—that they are the offspring of Christianity, originating in views of the nature and necessities of mankind which she has disclosed to us, and in feelings of expanded and provident benevolence, which she has excited and fostered.

It has been well said of Christianity, that she has elevated *woman* to that rank, which belongs to her, as an intellectual, responsible and immortal being, and which is denied to her in every region of the earth, where the gospel is unknown. Christianity has accomplished this most important and beneficent change, not only by diffusing kinder feelings and better principles among mankind, but by teaching the great truth that women *are* intellectual, responsible and immortal beings. This truth makes an amazing difference in the estimate of character. Men, who know nothing of the gospel, and of the endless existence which it reveals, form their judgments of the value of human beings, from their merely physical qualities. But Christianity gives us another standard. She makes the *soul* the test, and teaches us, that a being, who possesses an immortal soul, is of inestimable value.

It may be said, with equal propriety, and for the same reasons, that Christianity has taught us the true rank and importance of *children*.

In heathen countries, the same principle by which women are estimated, is applied to children. They

are valued in proportion as they are likely to become useful members of the state. Hence it is, that children have been and still are, destroyed in some countries. Lycurgus, the legislator of Sparta, directed, that children, who were sickly or deformed, should be exposed to perish. He regarded children as animals merely, not worth being reared, unless they were strong and healthy. On this principle, female infants are destroyed by thousands, every year, in Hindostan and China; and these horrible murders are excused, by the plea, that the unhappy victims are not wanted by society, and that it is a waste of time and money, to preserve and educate them.

Christianity puts an end, wherever she comes, to practices so abhorrent to humanity. She blots out from the statute book the barbarous laws, which doomed children to death. She arrests the arm of the unnatural parent, who is about to extinguish the spark which has just been kindled.

We are all, perhaps, prone to undervalue the importance of children. Our attention is apt to be fixed on their ignorance and weakness. We see their simple sports, and we think of them as objects of parental fondness.

But if we take the Bible in our hands, and then look upon a group of children, we shall, if we think aright, ponder on higher and better thoughts. The Bible informs us, that in each of these tender forms, an immortal soul is incarnate—that these little beings are to be the men and women—the magistrates and citizens—and more than this, the fathers and mothers of the community. It reminds us, that the Christians of the next generation are now children, and that for the members of our churches who are to succeed us, we must look among the children. It tells us, that heaven will be peopled with an innumerable multitude, who were once children. Abraham, Isaac, and Jacob were children once. Paul once was a child—thought as a child, and understood as a child. How amazing is the thought, that the helpless infant, now in its mother's arms,

may, at length, ascend, and stand, with the seraph, to "adore and burn" before the throne of God. The little being who has but just begun to live, will never cease to live. It must go on, whether wo or happiness be its destiny.

A being, then, so important, with faculties so vast, and destined to an eternal existence, ought surely to be placed, as soon as he can think and act at all, within the influence of those causes, which may give the best direction to his powers. A slight bias at the outset may give a fatal direction to the character, and pervert to mischief and ruin those faculties, which might else be employed for the glory of God, and the happiness of man. It is said, that there are points, on some of the high mountains of the earth, where two drops of water, falling a few feet apart, will flow in opposite directions; and after passing through wide regions of country, far distant from each other, will at last mingle with the ocean, at points many thousand miles apart. So the mind of a child, if early guided by some careful hand, may receive a direction totally opposite to that which it would otherwise have taken. There were moments, perhaps, in the early lives of Cæsar and Napoleon, when a slight impulse might have given another cast to their characters, and a different direction to their powers.

These are views of the nature and wants of human beings, which Christianity has revealed to us. She thus shows us the high importance of educating children as immortal beings.

It is admitted, that it is the duty of parents to fulfil this office of religious teachers. But, alas! all parents are not disposed nor qualified to perform the service. Those who neither love nor read the Bible themselves, will not instruct their children in its truths.

Something may be done by the ministry of the word;—but it is a sad truth, and perhaps it is a reproach to the ministry—that very little effect is produced on the minds of children.

To supply these wants and deficiencies was worthy of a special interposition of the Father of lights.

The idea of Sabbath-school instruction was an inspiration from him. He moved Raikes to "TRY," and multitudes since, to continue the trial.—He has given it wonderful success, and signalized its progress by abundant evidence of his approbation.

I deem it unnecessary, sir, to use arguments to prove, that the early religious instruction, which is received in Sabbath-schools, will have a salutary effect as a restraint at least. If a youth be carefully trained to a knowledge of the truths of the Bible, they will make some impression on his mind. They will rise to his recollection in subsequent life; they will make him pause before he plunges into crime, and will alarm his conscience on a remembrance of his trespasses. Thoughts of God, death, and judgment will force themselves on his mind; and if they do not entirely deter him from vicious habits, will, at least, check the rapidity of his course, and limit the extent of his deviations from the path of rectitude. Mr. Cecil, once a distinguished profligate, and afterwards as eminent a saint, remarks: "I had a pious mother, who dropped things in my way. I could not rid myself of them. I was a professed infidel; but then I liked to be an infidel in company, rather than when alone. I was wretched, when by myself. I could not divest myself of my better principles."

But this effect will not terminate on the individual. It will check that evil influence, which men communicate to each other. Think, sir, of the effect on but one class of society,—the professed scholars and authors. If every child were carefully instructed in the bible, there would be few sceptical or vicious writers. They might not be christians, but they would not be likely to become infidels. The principal writers who have assailed the scriptures, as Voltaire and Paine, have been ignorant of them, to a degree, which would excite the surprise and pity of the children in our Sabbath-schools. No geologist, who had early studied the Mosaic account of the creation, would ever examine the strata of the earth, to

Extract a register, by which to prove,  
That he who made it, and revealed its date  
To Moses, was mistaken in its age.



No astronomer, who, in his childhood, learned from the scriptures that Jehovah created the heavens and all the host of them by the breath of his mouth, would ever traverse that "wilderness of suns" to gather proof that they are the offspring of chance.

This diffusive and multiplying effect on individual character, will operate most happily on the collective mass of the community.

Look at Scotland—a familiar example, but one to which we may often refer, for instruction and encouragement. There is one of the most moral communities in the world. Something of this may be due to the secluded situation and other circumstances of the inhabitants. But their pure morals and active virtues are unquestionably the fruit of early religious instruction. The holy book supplies their earliest lessons. Its truths enlighten their minds. Its precepts assist to form their habits; and its purity falls like the dew of heaven on their hearts. Hence it is, by the blessing of God, that peace, contentment and thrifty industry pervade the land; and that from her mountains and valleys the morning and evening sacrifice of prayer and praise ascends to God; when the cottager assembles his family around his fireside, opens his bible to read of God, and Jesus Christ, whom he has sent, and then,

"Kneeling down to heaven's eternal King,  
"The saint, the father, and the husband prays."

For a contrast to this scene, look at France, another familiar example, but full of awful admonition. Her revolution, that most dreadful scene of crime and anarchy which the world has ever beheld, was the natural result of causes which had been long in operation. By the usual policy of the Roman catholic religion, the people knew little or nothing of the bible. The youth, instead of being taught to read and venerate the scriptures, were early imbued with the principles of Voltaire and his coadjutors. To a fearful extent, therefore, they grew up a race of infidels. There were no elements of morality in their minds. There was no basis for religious principles. The volcano was burning unsuspected within, till at length it

burst forth with irresistible fury, and swept away loyalty, religion and humanity. Such a scene could not occur in any land of bibles and Sabbath-schools. The name of God could not be forgotten; his worship abolished; the Sabbath and all other institutions of christianity destroyed; the goddess of reason adored; and death declared an eternal sleep.

Sir, I doubt not, that the pulse of patriotism is full and strong in all our bosoms. When we look over our beautiful land, and see our wide domains, our spreading population, our increasing power, and our general happiness; and when we look forward, and contemplate the glorious visions which imagination delights to form, we all feel an anxious desire that the foundations of our national prosperity should be deep and firm. But, sir, when I look around to find the causes which are to guard our country from the dangers which beset her, and to bear her onward in her bright career, I do not fix my thoughts on her extensive territory, her boundless resources, and rapidly augmenting population; I think not of her roads and canals, her plantations, ships, and factories; I do not rely on the beautiful theory of her institutions; I do not depend on her colleges and common schools, though of these it may, in the best sense, be said, that they are the "cheap defence of nations." I regard not the fortresses and troops, who protect our frontiers—nor the navy, which bears our star-spangled flag over the ocean. No, sir, I look to the religion of Christ, and to the institutions and means by which this religion is conveyed to the minds and hearts of men. Among these, if the ministry of the gospel is entitled to the first place, I assign the second to Sabbath-schools. In every such school I see one of the bulwarks of my country's freedom; and I wish, that as Lycurgus required every youth to be educated by and for his country, so we could place every youth in our land under the moulding and conservative discipline of Sabbath-schools. We ought not to be satisfied, until this shall have been accomplished.

But not to detain you, sir, by fur-

ther remarks, the most important consideration is, that Sabbath-schools prepare the mind for the reception of the truth in the love of it. There is, in reference to the conversion of the soul, a connexion between means and ends, as undeniable as in any other case whatever. What, then, may we not expect from Sabbath-schools? They are planting the incorruptible seed. Much of it has already sprung up, and it is daily springing up around us. Thousands of pupils have already been converted to God, by the instrumentality of these schools; while multitudes of teachers have found, that Sabbath-school instruction is indeed a "mercy which blesses him that gives and him that takes." These schools are the nurseries of the church. They are training up a generation of christians, who will outstrip us in knowledge, and we may hope, in piety and zeal. I have delighted to think, what churches those will be, which shall be composed of persons who were educated in Sabbath-schools. What ministers there will be then, mighty in the scriptures, and nourished up in the words of truth and of sound doctrine. Then, truly, will Zion arise and shine, and the latter days hasten on.—*Ch. Watchman, Boston.*

For the American Sunday-School Magazine.

#### THE PERSEVERING TEACHER.

Dear Sir—Travelling in a mountainous part of Pennsylvania, I called to spend the night in a little village, situated on a stream which passes through some of the most wild and romantic scenery I ever beheld.

Being told that there was in the town a young lady who taught a Sabbath-school, I sought her acquaintance, and after such a reception as never fails to gratify the stranger, a conversation ensued; of which the following is the substance:

How long has your school been in existence?

Three years, sir; with the exception of a little interruption one winter.

How many scholars does it contain?

More than thirty, sir.

How many teachers?

Why, sir, I am sorry to say, there are no regular teachers except one: several have at times assisted, but have fallen off.

But how can you teach so many?

I am generally alone, and when I give instruction, I endeavour to speak sufficiently loud to be heard by all.

Do parents encourage the school?

At first I visited them, and had to almost pray them to send their children. They now do not object, but permit them to do as they please. They say, however, that they are so anxious, that they can scarcely be detained till after breakfast on Sabbath mornings.

Do they contribute to its support?

Not much. At one time, being unable to reward the scholars, I solicited assistance, but it was suggested that I desired money that I might appropriate it to my individual use. Since that time I have been afraid to ask any thing, though some are very able to give.

Are you discouraged?

I have been advised to give up the school, but I cannot think of doing that while any attend. It is true, their imperfect knowledge of the English language, makes it difficult for the children to comprehend instruction, yet some, who at first could spell but a little, can now read the Testament, and I do hope to see some fruit of my labours.

A female acquaintance speaking of this school, said, "For one year M. encountered great difficulties and rewarded the school from the avails of her own industry. Now she has the affections of all the children, and their parents think that whatever she does is right. Last Sabbath I visited her school. When she entered it, all was perfectly still,—she sang a hymn with the children, then kneeling made a prayer, concluding it with the Lord's prayer, in which they all united with an audible voice."

After accompanying this young lady to several houses of sorrow, in which none were more welcome than she, I retired to meditate, upon,—

1st. The *diffusive* nature of that active spirit inspired by Sunday-schools.



This teacher was once a pupil, and now desires that others may partake of those privileges which hallowed the Sabbaths of her youth. When removed from their church, I have seen professors of religion become indifferent to its interest; but I have seldom seen any imbued with the spirit of Sunday-schools, become indifferent to that institution, which embodies so many advantages, associated with so many endearments of childhood. They resemble that sojourning patriarch, who failed not to rear an altar to his God in every place where, for a little time, he abode. Henceforth, when I look upon a class in the Sunday-school, I will indulge the hope that each may be a teacher of others, and they again of others; and that thus an influence exercised here, may increase till the end of time.

2nd. How much may be effected by an *individual*? Had the young lady said, "In a place of so much ignorance, prejudice, and indifference to religion, what can be done by a stranger, a female, too, of scarcely seventeen;" there had not been kindled this sacred fire, which, for three years, has shed its mild light on the surrounding darkness. In the most discouraging circumstances, let no one say, "I can do nothing," till all his energies have been exerted.

3d. The reproof conveyed to many teachers, who, unlike this young lady, can devote much time to reading and social intercourse during the week.

In a few successive Sabbaths they are so wearied, that all their love to souls, and all the affection they professed to Christ at his table, cannot secure their perseverance. She is alone,—has no one like-minded to encourage her,—walks a considerable distance,—devotes five hours every Sabbath,—and yet declares an unwillingness to discontinue her labours, even though another should enter into them. With some, this reproof may have the more weight, seeing it is given by one, who, because of exile from divine ordinances, or because of more serious difficulties, has never been named among the members of Christ's visible church.

BRUCE.

#### TESTIMONY OF A GERMAN IN BEHALF OF SUNDAY-SCHOOLS.

"For three years I heard of Sunday-schools, but I knew and cared nothing about them; but now my son goes, and *it beats all*, for he knows more about the Scriptures already, than I have learned in all my life."—May the Germans of Pennsylvania believe this testimony. BRUCE.

#### A HINT TO PARENTS.

To examine their children upon what they have heard at the Sunday-school, is the duty of parents; but let them cautiously avoid any remarks which might diminish their respect for their teachers.

A teacher, lately conversing with a pupil on the character of one of the prophets, remarked, that such was the infirmity of human nature, that even that good man sinned, and that such was the holiness of God, that with even this eminent servant he was displeased. The child excited very unhappy feelings toward the teacher, by telling her father that the prophet was called a wicked man.

Designedly, or innocently, children may make incorrect statements, but let the parent never take offence, or speak disrespectfully, until after a private conversation with the teacher. BRUCE.

#### GENERAL ASSEMBLY.

*From the Narrative, 1827.*

The system of Sabbath-school instruction is extending its healing influence over our land, and from many of our churches is receiving a liberal patronage. The American Sunday-School Union, concentrated in the city of Philadelphia, is in successful progress, and promises to be a rich and lasting blessing to our country, and to the church of our God. To recommend it to the prayers, and the vigorous co-operation of all our churches, it need only be stated, that in their last annual report, the managers inform their patrons, that from correct sources, they are able to number upwards of five thousand souls, including teachers and pupils, who



have been hopefully converted by the instrumentality of schools in their connexion, since the origin of their institution, in 1818. Men of rank and influence are lending a helping hand to this benevolent enterprise. Let this work of pious charity proceed.—Heaven shall recompense its deeds of mercy.

#### WHAT CAN BE DONE BY A MOTHER.

When it is supposed that there is need of only a few educated ladies, those who harbour this opinion are probably either mistaken as to what constitutes *femule education*; or entertain very limited views of the *influence* of that sex on our personal and national character and happiness. Perhaps their idea of an “educated lady,” is associated in their mind with nothing better than some starched nun, or round mouth pedant; or the famous authoress of England, M. Woolstonecroft, who could appear before her guests in a ragged garment, and serve their drink in a broken tea-cup; because, forsooth, her literary occupations would not allow her time to appear and do otherwise.” These things, however, so far from being the result of a good education, merely exhibit forcibly the want of it. But, of this, more hereafter.

With regard to the *influence* of this sex on the other, and on society at large, much has been said and written. But as it is important that it should be properly estimated, and the impression frequently renewed, in order to any general reformation, a few instances will be here glanced at, recommended not so much by their novelty as by their truth.

That the celebrated John Newton was much indebted to his excellent mother for the early foundation of his religious principles, and usefulness, there can be but little doubt. Indeed this is substantiated by the record of his own experience.

The same may be said of the excellent Cecil; the late lamented S. J. Mills; and the learned Sir W. Jones,—to mention no others.—The latter ascribes all his attainments in literature, in which he was perhaps second to no man of his age, to a short and

simple direction of his mother, frequently repeated to his youthful questions, “*Read, and you will see my son.*” —No less efficacious were the pious prayers and exhortations of the mother of Mills; or the weeping entreaties of Cecil’s.

And what have *already* been the consequences of maternal influence in these few cases?—I say *already*—for it is impossible to look forward through the lapse of future generations, and compute that vast amount of good, which the light of eternity alone can disclose. Mr. Newton’s exertions were evidently the means of forming the religious and moral character of a multitude of his contemporaries; and among others, that of Dr. Buchanan, and Thos. Scott. And, if we merely look at the *writings* of these two men, —to say nothing of their more active exertions,—the extent of their usefulness is truly astonishing. Those of the former, have roused the attention of the Christian world to the wretched situation of the Hindoos, and the Pagan world in general, and already snatched thousands of the race of man from present and everlasting woe; and those of the latter, especially his commentary, have been the means of preparing other thousands, or hundreds of thousands better to join in the enjoyments of everlasting life. The works of Mr. Cecil are now extensively read, with great pleasure and profit. And the philanthropic exertions of S. J. Mills have confessedly led to the establishment of the American Board of Foreign Missions, and a number of other benevolent societies, the existence and extensive usefulness of which are now too notorious to require even to be mentioned. Behold the islands of the Pacific and the flourishing and promising colony at Liberia; and imagine a part of the extent of influence which may be claimed and exerted by one fond mother.—Indeed, so great and lasting are the impressions received through the medium of a “mother’s love,” that it might be affirmed with some degree of correctness, that every child, and especially every daughter, owes to her its mental and moral conformation hardly less than its physical; and consequently,

that the mental and moral character of each successive generation, especially in a Christian country, are ordinarily just what the mothers of the preceding generation were able and willing to make them.

Nor is the maternal influence the whole that is to be regarded. There are other relations in which it must be acknowledged, that although man is the master, yet "woman steers the ship." How many of the great projects of church and state, of war and peace, have their origin in "curtain lectures," or the parlour chat of conjugal affection? The fair daughters of Eve, and Delilah, and Herodias, and Abigail, and Esther, have not yet lost all that superior power of persuasion!—nor can they, so long as the warmth of affection has more command over the activities of man than the coldness of calculation.—How striking an example of this in the early history of Rome; when a war had broken out between that people and a neighbouring state, and they were upon the eve of a bloody battle, the wives of the Romans, who were also the daughters of the enemy, sprung forward, and threw themselves between the contending armies, and by their tears and entreaties prevented the battle, and thus saved the rising generation.

The influence of the *daughter* is often by no means trivial. How conspicuous a place in the early history of Virginia, is held by the celebrated Pocahontas,—throwing herself between the knife of her father Powhattan, and his prostrate captive, Smith? But for the influence of that heroic and affectionate daughter, where now the "ancient dominion?"—And who can tell how many a rash brother has been withdrawn from his bad purpose, or confirmed in a good one, by the tender entreaties of a *sister*,—whose feelings he could not wound?—*Lit. & Evan. Mag.*

"REMEMBER THE SABBATH-DAY TO  
KEEP IT HOLY."

On Sunday morning last, three young men took a small boat from the sloop Patriot, at Spring Street wharf, New York, with the intention of proceeding on a sailing excursion,

but when they had reached about midway of the river, a sudden flaw capsized the boat, and Alex. Mackay, aged about nineteen years, was drowned: the two others were enabled to reach the shore. Mackay has left a widowed mother, who is inconsolable at the loss of an only son—a son, too, who had been tenderly brought up, and who was urged by all the tender ties of an affectionate mother, to desist from his boat excursions on the Sabbath. We understand that the last words of the mother to him were—"Alexander, if you go this day, I shall never see you again."

THE FORGIVING BOY.

In a school at Youghal, an instance lately occurred, in the master's accidental absence, of one boy being provoked to strike another. On hearing the complaint, the master determined on punishing the culprit, when the aggrieved boy entreated pardon for the offender. On being asked why he interposed to prevent so just a punishment, he said, 'I was reading in the New Testament lately, that Jesus Christ said we should forgive our enemies, and I wish to forgive him, and beg he may not be punished for my sake.' This Christian plea was too powerful to be resisted. The offender was pardoned, and the parents of the poor boy were highly pleased at the circumstance.

GENESSEE SUNDAY SCHOOL UNION.

A Sunday School Union has been formed at Rochester by the above name, to embrace the 13 western counties of the state of New York.

The following are some of the officers.

Rev. G. G. Sill, Corresponding Sec.  
Levi A. Ward, Treasurer,  
Jesse Peck, Recording Secretary.

INTERESTING INSTANCE OF THE GOOD  
EFFECTS OF SUNDAY SCHOOLS.

Mr. Editor.—I consider a Sunday-school, properly conducted, a great blessing to the poor of our land.—I am a living witness of its benefits. I was born of poor parents, who could

send me to no other school.—It was there, in the course of one year, together with my private tuition at home, that I acquired that degree of education which I now possess: in addition to which I was taught to fear God, obey my parents, reverence the Sabbath, abhor the sins of lying, cheating, stealing, and a catalogue of others; and had it not been for a wicked relation, who inspired me with a notion for the sea, I perhaps never should have sunk to such depths of wickedness as I have done. But being surrounded, while a sailor, with sinful company, I soon forsook the godly counsel given me by my teachers—but this I say, I never could plead ignorance in sinning, for the convictions I received at the Sunday-school never left me, although I sailed eleven years on the ocean, in daily rebellion against God. Surely I may say that mercy and goodness have followed me. During those eleven years, I have frequently sailed from England, my native country, to almost all parts of Europe and Africa, to the East and West Indies, South America, and British North America. And oh! how many times has the Lord saved me from an untimely death, both in storms and in battles. Had I room, I would now record them, and thereby render a public thanksgiving to God my Saviour. But I cannot forbear inserting one instance of his goodness.—In May, 1812, we were sailing to the East Indies, from London, being near the equinoctial line, two ships in company, with a detachment of soldiers on board of each; it being a fine day, and our ship and her consort not more than three-fourths of a mile apart, the crews and soldiers of both ships obtained leave from their officers to go a swimming. I, then a daring sinner, plunged into the water, in company, perhaps, with one hundred more. A man from the other ship, at the same time, with a bottle of rum in his hand, while swimming, challenged any of us to meet him half-way between the two ships. A soldier who was a better swimmer than I, agreed with me to meet him; but none of the rest would dare to go. We had scarcely reached him, at the

distance of nearly half a mile from our ship, when our mate, who was up in the rigging, saw a shark coming astern of our ship,\* and called to us to make haste on board. Those who were near the ship, got immediately on board, and a boat was lowered down for the rest; but she could not hold all the soldiers, and I who was furthest from the ship, was, in consequence, left. By this time, some on board had thrown overboard a hook, with an eight pound piece of pork on it, with the intention of decoying the shark from us; but it seemed to take no notice of it, but steered directly for us. By this time my companion who outswam me, had reached the head of the ship, and taken hold of a rope that hung from thence, but was so exhausted that he could not climb it. While he was trying to climb the rope, I came up to him, and caught him by the leg as he hung about half out of water. My clinching him caused him to slip down, and being more expert than he, I caught hold of the rope above his hands, and placing my knees upon his shoulders, I made an effort to reach the head of the ship. But at that instant the rope broke, and plunged us both into the water along side of the shark. I then swam round the stern of the ship, and took hold of another rope, and was soon on deck and out of danger. I then looked down at the soldier, and saw the shark open his mouth to receive his prey. The men on deck called at the same time to the man to kick with his feet. He did so, and struck the shark on his nose; when, wonderful to relate, he directly turned away from the man, who, at that instant, was caught by a rope with a noose on it, and hauled up into the ship. The shark then took the bait, and we hoisted him in. He measured about sixteen feet; and his jaws, when extended, would admit of a bulk nearly as large as a barrel. It was now, that the serious impressions which I received at the Sunday-school, came fresh to my mind, and

\* In a calm day, a shark can be seen afar off, because they swim with their upper fin out of water.



taxed me with ingratitude against God. But, glory to his holy name, he rescued me from an untimely death, and I trust I shall praise him for the same in time and to all eternity.

GEORGE P. HOLMES.

Hallowell, March 15, 1827.

Ch. Ad. & Jour.

#### SUNDAY SCHOOL INSTRUCTION.

Among the improvements that have been offered in the system of instruction pursued in the Sabbath-schools, none, we think, will be found more practicable than oral communication or expository teaching. On the good success of a Sabbath-school conducted under this plan, much depends on the following things:

First.—The teacher must possess a solemn conviction of the value of religious principle himself. No one can so well inculcate what he does not realize and believe.

Second.—Personal preparation. In the system of oral instruction this is almost indispensable. The mutual interest and benefit of both scholar and teacher are so happily involved, that it necessarily compels the instructor and pupil, alike to acquaint themselves with the lessons.

Another advantage arises here, which is not confined to the objects of the school.—In addition to the Scripture lesson which is read and explained, a book is supposed to be loaned to each child to read during the week, the relating of the substance of which, or the moral or lesson, and a reviewing account of the passage of Scripture, form an exercise of the school the succeeding Sabbath. By this arrangement, the parents and friends of children are liable to be called upon to aid in the requisite preparations, and are, perhaps, induced to examine and read portions of the Bible and good books, which otherwise they would not.

Third.—Punctuality. This is a secret good of a school, and an implied duty and engagement. It is important to a child to be able to communicate its lessons at the moment he expects, or is usually called upon by his instructor. In extemporaneous

speaking, it often happens, if we cannot speak when we are ready, we cannot speak at all: it is so with children,—they come prepared. If the teacher is not present at the appointed time, the interest subsides, and a habit of indifference and inattention is contracted for the future.—*Christian Register.*

#### PHILADELPHIA BIBLE SOCIETY.

We have been requested to insert the following circular in our Magazine, and we most cheerfully give it a place. Many of our auxiliaries are greatly indebted to this institution for supplies of the word of God, and we hope the very reasonable request here made, will be promptly granted.

To the Christian congregations in the city and liberties of Philadelphia, accustomed to contribute to the funds of the Bible Society of Philadelphia, that Society desire respectfully to submit the following statement and request.—

It has appeared by a statement from the treasurer of the Society, that debts to the amount of about thirteen hundred dollars are now due from the Society, and that funds for the discharge of these debts, cannot be looked for from the regular receipts; and, therefore, that an appeal on this subject, to the churches of the city, was, in his opinion, necessary.

After deliberating seriously on the foregoing statement of the treasurer, the Society have resolved to request, and they do hereby affectionately and earnestly request, that, as speedily as they may find it practicable, the churches in the city and liberties, will, severally, take up a collection in aid of the funds of *The Bible Society of Philadelphia*—In aid of a charity, most unexceptionable in its nature—most important in its influence—and which, so far as this Society is concerned, must be regarded by the Christian community addressed, as their own offspring—the child of their piety and their prayers.

The Society do not apprehend that

they need to urge on their Christian brethren, a compliance with the request now made, by any extended arguments or ardent appeals to feeling. They will, therefore, only submit the following short and plain statement of facts.—

The last call of the kind now made, was in the winter of 1824, more than three years ago.—Since that time, the debt that has been specified, has been gradually and constantly accumulating. This accumulation has been occasioned solely by the earnest desire of the Society to print and distribute as many copies of the precious *Book of God*, as their funds, under a very careful and economical management, would possibly permit: and if their zeal had exceeded their means, the excess of thirteen hundred dollars, in more than three years, would surely not have been considered as either great or criminal. But in a just view of the subject, it will appear that the Society have not, in fact, exceeded their means; because the volumes of the sacred Scriptures, now prepared for distribution, or which are in a course of preparation, and which it is indispensable always to have on hand, considerably exceed in value the whole amount of their debt. It is to continue and sustain this necessary arrangement, that aid to the funds is now requested.—This aid, the Society confidently believe, the citizens of Philadelphia and its liberties, will the more readily grant, when it is known and recollected, that their Sabbath-schools, those invaluable nurseries of knowledge, morals, and christian piety have been constantly and liberally supplied with Bibles and New Testaments, from the depository of the Society. Not a single request from these institutions has ever been denied. And while the Society most sincerely rejoice that they have had the power, the privilege, and the pleasure, to furnish the Sabbath-schools with a supply of the word of life, they may be permitted to observe, that the furnishing of this supply has made a draught on their funds, far beyond the amount of their existing debts.

In devising means for the cancelling of their debt, the Society were of

the opinion, that the most unexceptionable course that could be adopted, would be to make the request which is now preferred—that a contribution be taken up in the churches, for the purpose. This course, it was believed, would prove, not only the easiest and least troublesome, but also the most equitable and satisfactory. It leaves it optional with every individual to give or to withhold; to bestow little or much; just as duty or inclination dictate. It was also believed, that it would afford a real gratification to those, whose known worldly circumstances would prevent their being called on in any other way, to have an opportunity, in this manner, of throwing their mites into the treasury of the Lord, for the diffusion of the knowledge of that holy word, from which they derive for themselves the best of their present consolations, and the brightest of their future hopes. In this way, in a word, it was perceived, that the rich and the poor, who devise liberal things, might, for the present exigency, most conveniently “minister” to the first of christian charities, “according to the ability which God giveth.”

Signed, in behalf of the Philadelphia Bible Society,

ASHBEL GREEN,

JACOB J. JANEWAY,

JAMES MOORE,

The committee appointed to prepare the address.

*Philadelphia, 1827.*

WILMINGTON SECOND PRESBYTERIAN  
CHURCH SUNDAY SCHOOL.

One of our female teachers speaks thus of her class: “It was after holding a prayer meeting for my class, that I discovered M. C. to be under conviction for sin. I was informed by several of them, that after I had dismissed them, they went to another room and held a meeting; after reading a chapter in the bible and singing, they alternately prayed for new hearts.” “At a subsequent meeting for inquirers, (says the same teacher,) this M. C. came to me: taking her by the hand, I said, Well, my dear, when

do you intend giving your heart to the Lord? Looking up in my face with a tearful smile, she exclaimed, 'I have given my heart to the Lord.' Asking her when, she said, 'To-night, since I came to meeting.' On being asked how she knew that her heart had been changed, she said, 'O! I am so happy—I love the Lord so much, and love to pray to him so dearly.' I asked her if God would not be just in condemning her to everlasting misery? she replied, 'Yes, but he will not.' Why? 'Because he died to save sinners, and I am one. He loves me now, and I love him, and love to pray to him, and he hears me always.' The same evening she thus exhorted one of her mates, with tears streaming down her cheeks, 'O! give your heart to the Lord,—you must give him your heart; you will never be happy till you do.' After a moment's pause, she again exclaimed, 'O! wont you give your whole heart to the Lord? *This* is the accepted time, *this* is the day of salvation.' This girl, with whom she expostulated, has since found joy and peace in believing." Another scholar of eleven years old, expresses herself thus in a letter: "I think sin is the most odious thing that ever was, and for all that, I think I have too much of it yet. I think no person is free from it. O, I cannot express the joy I felt when I found the Saviour. I have been happy ever since, and I will continue in the fear of the Lord all the days of my life." Thus we see the Lord hath caused the mouths of babes and sucklings to speak forth his praise.

In our schools we make use of the scripture lessons selected by the parent society; and all those who recite scripture lessons, get the same portion, as directed by them. The library is the only reward for those who make use of it, and to entitle a scholar to the use and benefit of the same, he must attend the school regularly, punctually, and recite his lesson to the acceptance of his or her teacher.

SUNDAY SCHOOL SOCIETY OF WEST NOTTINGHAM.

Many of our scholars exhibit the

pleasing fruits of moral improvement, and religious learning. Some of them, who have not been taught in any other school, can now read the word of God with facility. Others have been formed into bible classes, who give pleasing evidences of religious improvement: one thinks she has hope in Jesus. Two scholars died during the past year; one, a girl of thirteen years of age, whose deportment for some time before her death was such as to endear her to her relations and all that knew her. She was a regular attender at the Sabbath-school while her health would permit, and recited a number of scripture and other verses. During her illness, which was long and lingering, she exhibited to those conversant with her, evident marks of true piety; and before her departure gave satisfactory evidence to her relations and friends, that she has gone from a world of sorrow and trouble, to a world of joy and peace, "to be with Jesus which is far better."

CLEAR SPRING SUNDAY SCHOOL SOCIETY.

On the first Sunday in January, we had a public examination of the scholars, and intend to continue it quarterly. It proved very interesting to the spectators, a number of whom came forward, afterwards, and proffered us their assistance; persons, who, when the school was commenced, were totally indifferent to it. Our concert prayer meeting begins also to command the attention of the inhabitants; at our last meeting there were three engaged in prayer with us, who had never taken part in that duty in public before. One teacher, when attending the concert of prayer, was deeply convicted of sin and of his lost and helpless state out of Christ. He went home and tried to get ease by sleeping, but found no rest. The greater part of the night was spent in prayer. In a few days, however, the Saviour appeared to him in all his loveliness, and he now testifies that Christ has power on earth to forgive sins. He has since joined the church, and is regular in his attendance on the ordinances of God's house.



OGLETHORPE COUNTY SUNDAY SCHOOL  
UNION.

One very particular object, aside from their duty expressed by the constitution, your board of managers have in view in presenting the following report, is, to remove, if possible, prejudices existing in the minds of some, and it is to be feared, of many, who would most cheerfully patronise the society, and countenance the school by sending their children and those under their control, to enjoy its advantages.

The prejudices existing in the minds of all, arise from different causes. Some say, Sabbath-schools were instituted merely to teach the children of the most indigent class to read,—those who could not procure an education, however limited, for their children in any other way. To say that this has not been done in Sabbath-schools, would only be denying the truth. When these schools were first instituted by their pious founder, the intention was, as well to teach poor children to read, as to communicate religious instruction. But the influence these instructions had upon those children, was so soon apparent to society at large, that all, of every denomination, were willing to encourage the plan, by associating their children in the same schools and in the same classes. We are willing to admit, that even until this day, in other countries, children are taught to read in Sunday-schools. And many are, without doubt, received and enrolled in these schools in our own country; but whenever it has been practicable to place these children, during the week, in free schools, which are instituted in almost every city and large town throughout the union, it has been done by their teachers, and in almost numberless instances, they have been furnished with clothing, to appear decent in the house of God, by the exertions of their pious and benevolent instructors. To admit that Sunday-schools are instituted at this late day, merely to give to the indigent a limited education, would be admitting that which is certainly unreasonable and absurd.

Some are of an opinion, that none but the poor should now attend to

receive any kind of instruction in these nurseries of piety; but, happily for the sake of the rising generation, this is not the case, for here all, both high and low, rich and poor, meet, recite in the same classes, and receive the same *kind* instruction, from the same instructors, which we humbly hope and trust will make them wise in time and wise for eternity.

Others, again, are of an opinion, and nothing can be more unfounded or unjust, that they are instituted to teach children, and to impress upon their minds some particular doctrines of some particular sect or denomination. We do most unreservedly and positively assert, that there is not the least shadow of any thing of a sectarian nature in the system, even in its most limited form; for in Sabbath-schools all, of every denomination, do unite. To prove this, we would notice the publications of the parent society. The publishing committee of that society consists of five gentlemen of different denominations. No work of any kind whatever, or however small, can be published by the society, *that is objectionable to any one of the committee*, which have been appointed to revise and to prepare works for the press. So that instead of its being in the least sectarian, it is one of those very means, that will break down the separating wall, which now exists between christians of different names and sects. For when children are once united in a Sunday school, they will, most assuredly, unite in maturer age, in other societies, for the spread of the Redeemer's kingdom on earth. From these facts, your board feel warranted in most earnestly recommending to every parent and guardian, to embrace every opportunity of placing their children in Sunday-schools.

Your board of managers do not think they hazard any thing when they say, that this single institution promises more real advantage to the rising generation, than all others now in existence, the Church only excepted, and will more facilitate the fulfilment of that prophecy, "the knowledge of the Lord shall cover the earth, as the waters cover the sea."

Another most powerful argument

in favour of Sunday-schools, and why parents and guardians should see that their children do regularly attend the schools, is, that they there become familiar with religious subjects, and will learn to converse upon them with ease, and without that restraint, which is now manifest among mankind generally. How often do we see men shrink back from a religious conversation, introduced by a lover of the gospel, as they would from contagion, for fear they might be contaminated, or perhaps turn the conversation into an attempt at ridicule. True, what is learnt to-day may be forgotten to-morrow, but serious impressions will abide, and constrain them to reverence the truth and the lovers of truth.

It must be allowed by all, that "our most important are our earliest years," and that a child trained up "in the nurture and admonition of the Lord," will not, when old, be as likely to throw off all restraint, as one who has never been taught to know that he was an accountable creature. He may forsake the Lord, and leave the path of duty, which will wring from his parents' and teachers' hearts many an agonizing sigh; but rest assured, the time of reflection will come. The kindness of his teachers, their faithful warnings and their prayers, will follow them through life, and be to them as so many goads in the flesh, until they forsake their evil ways and return to their Father in heaven, and seek his pardoning love.

This is a society that lops off not only the branches from that barren and unfruitful vine, nourished only by the arch enemy of human souls, who walks about seeking whom he may devour, but it is a society that strikes at the very root of moral evil, and which will in time, if the Bible be true, rob the monster of his prey. Suppose, for a moment, that every child of a suitable age, or from four to sixteen years old, should attend a Sabbath school, and there receive that pious instruction which is so willingly imparted, and sealed upon their tender hearts by the prayers of a beloved teacher and the Spirit of God. What, we would ask, would

be the effect upon the present rising generation? Might we not reasonably expect, that with the present generation, sin and wickedness would almost be banished from our world, and that the next generation would be one that would serve the Lord.

Let Sunday-schools only be supported as they richly deserve to be, and by the next generation more will be done by human means to introduce the glorious millennium, than has been done by all the generations that have lived upon the earth, since the foundation of the world.

With every family of emigrants into our western wilderness, we shall send forth zealous advocates of the pure and peaceable religion of Jesus, and sworn supporters of Sunday-schools, which will soon make the wilderness resound with songs of praise, rising from the lips of artless innocence, to their adorable Redeemer.

#### CORRESPONDENCE.

Letter from Edward Bent, Esq. to the Corresponding Secretary, dated

*Manchester, 30th Dec. 1826.*

SIR—Your letter of the 2d October, with the first and second annual reports of your Sunday-School Union, and other printed documents, came duly to hand. It was with real heartfelt pleasure that I read your kind letter; the printed documents I have cursorily perused, and promise myself a rich treat when leisure will afford an opportunity for minute attention. Sunday-school labours have been to me the most pleasant of my life—it is now upwards of fourteen years since I embarked in the work, and I can testify, however unworthily I esteem my own feeble labours in the cause, it has been to me a work of increasing delight. It was in one of the schools in this town that I first met with our mutual friend, Mr. James Keyte, and I am most happy to find his heart in the work.

From the publications you have sent, I perceive that the theory of your plans and economy is most excellent. With efficient practical men in every department of the parent



and auxiliary societies, what an immensity of good might be accomplished! May the God who has put it into the hearts of his servants to devise such noble and patriotic plans for the good of their country, and for the extension of religious knowledge and education, give efficiency to the mighty operations of your society; and may the exertions and energies of its successive members never end, but with the necessity which may exist for them. Be assured that the object of your association will always possess the just admiration of those who can estimate the value of the soul.

This town has long been highly favoured with Sunday-schools. It was among the first in the world to encourage them, and year by year the number of its scholars increase. On the coronation of his present majesty no less than twenty-six thousand scholars walked in one procession here; and if I number all in town at the present time, I may, without fear of exaggeration, say that we have at least *thirty thousand*. But the want of an actual union of the various Sunday-schools here, prevents the exact number being very correctly ascertained. Attempts have been occasionally made to effect the union of all parties, but hitherto without effect. Notwithstanding this want of nominal union, we are united in heart; and although the concert of prayer cannot, for the foregoing reason, be fixed to one stated time, yet the daily increasing supplication of many hundred pious conductors and teachers of schools here are heard at a throne of grace, for the Divine blessing to rest on all Sunday-schools, and their patrons, benefactors, conductors, teachers, and scholars, wherever established. The spirit which actuates a promoter of Sunday-schools is so truly catholic, that it is almost impossible to find one who does not fervently and ardently pray for the universal extension of religious knowledge. Such is the avidity with which any pleasing incident or mention of prosperity relative to your school, or any others abroad, is read by friends here, that no other proof is wanting that we have a fellow feeling in your joy. In this respect we often forget that the distance be-

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tween us is so great, and we anticipate with rapture that glorious assemblage of all nations, where, without invidious distinction, the christian Sunday-school labourers will greet each other with unfeigned pleasure.

With this you will receive a few reports of the Sunday-schools with which I am engaged; these are essentially though not nominally conducted by methodists, and are, in fact, the remnant of the original association in this town, and have proved a real blessing to many thousands who have, from time to time, been placed under their care. Many hundreds and thousands are now happily freed from the sorrows of this world, who, in this institution, received their first knowledge of the ways of God; and not a few are now living to testify, by their holy life and conversation, that what they have been taught is true, and has not been taught in vain. The conductors and teachers of these schools hold a union meeting among themselves, and unconnected with any other institution, three or four times in the year; and at our last, which was held on the second Monday in this month, at the request of the union committee I read your gratifying letter, which was listened to with the most lively attention; nor was the meeting slow to remember that it was then the appointed time for holding your concert of prayer; about 700 were present, and our transatlantic brethren were not forgotten—long continued blessings on, and prosperity to, the American National Sunday-School Union, was most fervently and devoutly prayed for. I detailed to the meeting, in a concise way, a summary of the operations of your society, which I trust will emulate us to renewed zeal. If ever a favourable opportunity should offer, I shall consider it my duty to present the American Sunday School Union to the example of my fellow townsmen, who are not slow to works of piety and benevolence. One favour I do request, namely, that I may be honoured with the receipt of your future reports. Your publications evince so thorough and so extensive an acquaintance with the christian Sunday-school world, that I despair of communicating any plans which



some of the very excellent code of your regulations, laws, and discipline, do not embrace. By the next time I write, (which will be when I hear this has been received,) I will send you a collection of rules, &c. in our various schools, from which, if you can gather one good, new, practical idea, not included in your code, I shall be satisfied; but, from the extensive publicity given to all kinds of plans for the formation and internal government of schools, I almost fear they will be useless.

Believe me, with sentiments of the most sincere respect,

Your very obedient servant.

#### THE PASTOR'S FUNERAL.

There are many interesting reflections attending the burial of a useful man. Thoughtless as men are on the subject of death, when they come to stand around the lifeless clay of a beloved friend or acquaintance, they then feel it to be a solemn event. And perhaps they then resolve that they will now prepare for that solemn moment; while too often the sods which cover the friend, buries also their resolutions. It is at any time interesting to follow a good man to his grave, but especially a good minister; I can well remember the impression such an occasion made upon my mind.

It was at the funeral of an aged country minister, who for half a century had been found faithful at his post, with his loins girded, and his lamp ever trimmed. Since his settlement a new generation had become matured; and among the mourning assembly, there were but few gray heads, who had ever sat under his instructions. Hence his people ever looked up to him, not only as to a shepherd to lead them to the fold of his Master, but also with the affection of children. For more than fifty years had he broken to his people the bread of life, and though they knew he must ere long fall asleep, yet I knew not when the event happened, that they shed one tear less for its having been expected. I silently followed the mourning procession, as they conveyed the remains of their beloved minister to the grave. It

afforded a melancholy pleasure to see a goodly number of neighbouring ministers paying their last respects to their departed brother—a weeping church, and a mourning congregation, all evincing, by expressive silence, how much they felt. Here, too, were seen a numerous class of poor, who for a long time had looked up to their pastor for temporal as well as spiritual food, expressing their grief in audible sobbings.

But amidst this sorrowing train, my attention was peculiarly attracted by the appearance of the younger part of the congregation.

These were about one hundred children who comprised the *Sabbath-school* of the village. This number was about equally divided between the two sexes. They walked in front of the procession, the girls on the right and the boys on the left, each wearing some humble, though sincere badge of mourning. By the time they had arrived at the grave-yard, they had revived in their minds all the condescensions and kindnesses of their beloved pastor, which, perhaps, no other occasion could have called to remembrance, and their little bosoms were filled with sorrow at the sight of the grave. They opened to the right and left, and as the venerable corpse passed between them, they showed their feelings in all the simplicity of children. The boys took their hats from their heads, and would now and then be seen wiping a tear with the corner of their jackets, while every little girl covered her face with her white little handkerchief, and sobbed as if losing her last earthly friend.

They were silently standing around the grave, and as the speaker addressed the audience, on this solemn occasion, all were as silent as a forest, where not a breath of wind breaks its stillness; but when the minister addressed the children particularly, their sorrows found vent through their almost bursting hearts. Nor did I wonder. They were lambs and their shepherd was no more. They could not recall to mind the time when their parents first took them by the hand and led them up to the house of God. They could not re-

member when their minister had often prayed for them, while they were yet infants. But they *could* remember the time when he first collected and arranged them systematically into a Sabbath-school. Since the first institution of their school, they had regularly every Sabbath assembled, and **EVERY SABBATH** too, had their faces been brightened by meeting their good pastor, and their hearts were bound to his by a thousand little ties, unknown to many ministers. They were as usual arranged in classes under proper instructors. Every Sabbath they recited to their teachers their portions of scripture, of hymns, and of catechism. After the recitations were over, the good pastor would go round to each class in company with its teachers, and examine by the class-paper the recitations and conduct of each individual. He needed not to distribute tickets to excite emulation, for every scholar thought himself amply rewarded for a hard week's study, if on the Sabbath he could receive a smile of approbation from his minister—and peradventure he would sometimes lay his aged hand on his flaxen hair, and commend him for diligence and good behaviour. The scholar who had failed to recite, or whose behaviour was improper, received but a slight rebuke from the good old man, together with a look of pity and sorrow, which seldom failed to bring tears—a punishment sufficiently severe. After passing through the school in this manner, the minister would say a few words as to the general conduct and appearance of the school. He would then read a suitable hymn, which was sung by those parents who were present, together with the children. And often would the good man weep for joy, when he sat and heard their little silver voices causing the church to reverberate with untuned notes of infant praise, and he would then lift up his tremulous voice in prayer for the lambs before him, while they mingled their aspirations with those of threescore years and ten.

Once in three months this Sabbath-school was examined, and this day was always longed for by the scholars before it arrived, for it was to them a

holiday. They then assembled with their teachers, and, in the presence of their parents and the whole congregation, were examined in the studies of the preceding quarter. Their names were then individually called over, and as each arose to answer, his recitations were mentioned over, and his general conduct commended or blamed, as need be, before the whole assembly. The good clergyman then preached a sermon, usually known by the name of "the children's sermon," as it was always adapted to their situations and understandings. These quarterly meetings were usually highly gratifying to both parents and children, and not a little to the teachers, and they were always closed with singing by the children, that beautiful little hymn, beginning,

"Once did the blessed Saviour say,  
Let little children come," &c.

Thus, in brief, was conducted the best Sabbath-school I ever beheld. And of these scenes were the children thinking when the dirt was thrown into the grave upon their pastor; and their feelings were too big to be repressed.

I staid by the grave, and beheld this mourning school as they ascended the little hill which separated their homes from the grave-yard, and even as they vanished from my sight I thought I heard their sobbings still; and I could not but reflect, that while many of our ministers consider Sabbath-schools as almost beneath their care, the good old man who was stretched before me in everlasting rest, might have many of these dear little children as jewels in the crown of glory, which he will wear in the great day of account.

*New-York Ch. Herald.*

#### THE SUNDAY-SCHOOL BOY AND HIS BIBLE.

A little boy, a Sunday-scholar, was one day sent by his mother to a shop for some soap; when the shop woman, having weighed it, took a leaf from the Bible that was placed on the counter for waste paper; at which the boy was greatly astonished, and eagerly exclaimed, "Why, mistress, that is the Bible!" "Well, and what if it be!" replied the woman. "It is the Bible," repeated the boy, "and



what are you going to do with it?" "To wrap up the soap," was the answer. "But, mistress, you should not tear up that book, for it is the *Bible*!" cried the boy, with peculiar emphasis. "What does that signify?" said the woman sharply; "I bought it for waste paper to use in the shop." The boy still with increasing energy exclaimed, "What, the *Bible*? I wish it was mine; I would not tear it up like that." "Well," said the woman, "if you will pay me what I gave for it, you shall have it." "Thank you," replied the boy, "I will go home, and ask my mother for some money." Away he went, and said, "Mother, mother, please to give me some money." "What for?" said the mother. "To buy a *Bible*," he replied, "for the woman at the shop was tearing up the *Bible*, and I told her she should not do it; then she said she would sell it to me; O, mother, do give me some money to buy it, that it may not be torn up!" His mother said, "I cannot, my dear boy, I have none." Then the child cried; still begged for some money, but in vain. Then sobbing, he went back to the shop, and said, "My mother is poor, and cannot give me any money; but oh, mistress, don't tear up the *Bible*, for my teachers have told me that it is the *word of God*!"

The woman perceiving the boy greatly concerned, said, "Well, don't cry, for you shall have the *Bible*, if you will go and get its weight in waste paper." At this unexpected, but joyful proposal, the boy dried up his tears, saying, "That I will, mistress, and thank you too." Away he ran to his mother, and asked her for some paper; she gave him all she had; and then he went to all his neighbour's houses, and begged more; and having, as he hoped, collected enough, he hastened with the bundle under his arm to the shop, and on entering, exclaimed, "Now, mistress, I have got the paper!" "Very well," said the woman, "let me weigh it;" the paper was put into one scale and the *Bible* in the other. The scale turned in the boy's favour, and he cried out, with tears of joy sparkling in his eyes, "*The Bible is mine*." and seizing it, he exclaimed, "I have got

it!" and away he ran home to his mother, crying as he went, "I have got the *Bible*! I have got the *Bible*!"

MADISON C. H. VA.

This school was established about nine months since, through the exertions of five individuals. It was entirely a new thing here, many of the inhabitants never having seen such an institution, or indeed scarcely ever heard of a Sabbath-school; and though we have had many difficulties (and still have) to encounter, yet it flourishes beyond our most sanguine expectations. The school averages about fifty scholars, (which embraces almost every child in the village and many from the neighbourhood,) and there are about twelve teachers, who are very punctual in their attendance.

The moral effects of this institution are already obvious to the slightest observer. Instead of seeing, as formerly, our streets filled with a parcel of noisy children, idling their time away on the Sabbath, we now find them all neatly clad, and earnestly engaged, in the early part of the Sabbath, preparing to attend the school, which meets in the afternoon. The children are punctual in their attendance, and much interested in the success of the school. That heaven may smile upon this school, is the wish of every christian and every philanthropist.

#### INFANTS' SCHOOLS.

At the request of a few individuals in New York, Mr. S. W. Seton made the following statement, showing the necessity of infants' schools in that city. A society has been formed in Philadelphia for the establishment and support of infants' schools, and donations for this object will be thankfully received by the directress, No. 108 Arch street.

After remarking, that notwithstanding our numerous Sunday-schools, our well organized common schools, and our orphan asylums, new institutions are still needed, to meet the wants of a class of our population whose education is now neglected, Mr. S. observes:

In the pursuit of this useful inquiry,



171 poor families have been visited. The aggregate of children among them is 635, 260 of whom may be considered as proper subjects for infant schools. These statements regard no particular section of the city, but are drawn from a survey, in a course of promiscuous visits, extending from the East to the North River, and from St. Paul's church to the north of the village of Greenwich. There was not one to whom I addressed myself on the subject, that was not gratified with the prospect of the establishment of an infant school, and that did not feel assured of its usefulness, and none doubted of its *practicability*. Indeed, this was a general remark, "*Such an institution is much wanted in this city, and glad would I be, both for myself and my neighbours, if it were established.*"

To ascertain what an influence such a measure would have on other establishments for the care and education of the poor, nine of the public schools were visited. I was informed by the teachers, that some of the scholars, received at the earnest entreaties of their poor parents, proved very troublesome, and often embarrassed the operations of the school. The strictness of discipline, well suited to the elder children, was not adapted to their *tender years*. To such, of course, the discipline of infant schools would most happily apply. The children still younger were not unfrequently brought to the schools by their brothers or sisters, at times when their mothers were out at work. These nine schools, at the time of my visiting, registered 3,622. On Friday, the 31st of March, the whole of the absentees were, by request, sent after by the teachers, and the cause of their absence ascertained. Out of 730, the number absent, 193 were kept at home, (as was stated in their answers,) "*To mind their little brother or sister,*" while the mothers were out at work; and there is no doubt that taking into consideration the five school days in the week, an average of 250 daily are thus deprived of the excellent privileges of these schools, by the same cause; while hundreds of such as *might* participate in them, but for *this reason*, have never yet en-

tered them. The principals of these schools are decidedly of opinion, that the institution proposed would remedy this and many other evils, and the result would be greatly advantageous to the public schools. In one of these schools I found two brothers, the eldest of whom staid at home on Mondays, and the youngest on Thursdays, of every every week; and in another, several boys attending from one family were, one by one, wholly withdrawn from the school, to attend the youngest child at home; and in successive years, as the elder was put to a trade, the next oldest left the school, for a purpose that *would* have been needless, had infant schools then offered their advantages. These facts strongly argue the necessity of applying a remedy to such an evil, which deprives the ignorant of the means of instruction; for a whole family may thus be curtailed of their school privileges. I have met with many girls of nine or ten years of age, who on this account have never received instruction, except in a *Sunday-school*.

Many parents, I learned, worked at lower rates, taking one or more of their little children with them; some, I found, left them in charge of their neighbours, under the same roof; others are known to sit at their doors to sell, or in the market, with their little children in their arms, or at their feet; some, I found, locked them in their own apartments, leaving them even a whole day—and this repeatedly; many locked them without, to the annoyance of their neighbours—such often fell into various and sometimes fatal accidents. Some accustomed their children of five or six years old, to early and *baneful* habits of *indolence*, while to afford them leisure to work uninterruptedly, they allow them to *lie in bed till noon*. Children thus treated are usually up till the ordinary bedtime of their parents, a habit which, as they grow older, induces them to spend their evenings with associates abroad.

Such are the existing facts, and all these evil habits are so many fruitful sources of ignorance and vice, among a needy population. These evils are to be ameliorated or prevented by the salutary influence of infant schools;

whose proper discipline and management will train the young mind to ways of virtue.

*To be continued.*

#### ANECDOTES OF CHILDREN IN INFANT SCHOOLS.

A little girl not four years of age, coming one day to school with a pair of new boots, was asked, who made them? She answered, her brother John. On being told how good he was to make them for her, she said, "He was not so good as God; for he could not make her, nor could he make a tree, or a flower, or the cows to make nice milk; but Almighty God could make any thing."

A little girl rather more than four years old, told her father, who often came home drunk, and in that state broke plates, &c. that drunkards would not enter into the kingdom of Heaven. The father being angry at this reproof by *his little one*, said he would not love her if she talked in that way. "Indeed, father," was the reply, "you will find it true in the day of judgment."

A few weeks after the opening of the school, Wm. S——was admitted, with two brothers younger than himself. This boy was of a most obstinate and unmanageable disposition. When first brought to the school his parent informed the master, that nothing but the utmost severity would keep him in order. They found it requisite on the first three days, to compel him by force to come to the school; and when there, although every kindness was tried to reconcile him to it, none had effect; for he sought every opportunity to make his escape, and actually at length accomplished his purpose. He went home; but his mother, determined not to yield, took him again to the school with great difficulty, and employed much force; so much so, that her legs were bleeding from the kicks she had received. It was her earnest request that he might be stripped and severely beaten;—with this the master did not comply. The child's spirit yet unsubdued, he became outrageous, and threw both at the master and his mother, whatever he could obtain,—even his boots which he pul-

led off,—and threw one at the master and the other at his mother's head. Wishing "to overcome evil with good," the master took him by the hand and led him into the middle of the school, and there made him stand, while he informed the children of the boy's conduct, and of the kind means that had been employed in the hope of reclaiming him. "Children, can you still love him? What means should be next employed?" were questions then asked. They, as with one heart, agreed "to kneel down and pray to God to forgive him, and make him a good boy."

While these dear infants were on their knees, the master again spoke to the refractory boy; and bid him to take notice of the posture of his school-fellows, and of the love they felt for him. He looked at them, and covering his face with his hands, burst into tears; and falling down on his knees, began to beg most earnestly that God, his master, and his mother, and his school-fellows would all forgive him. It was indeed a most pleasing sight, to mark the infantile endeavours of his school-fellows, to reconcile him to himself, and to make him *happy*.

Some of the parents are so poor that they cannot spare a sufficient quantity of victuals for their children's dinner; some such only bring half a slice of bread, while there are others who provide for them more than enough. This, in the early days of the school, was generally found to be wasted. The master took the first opportunity to teach the children the sinfulness of waste, and the duty and love due to their parents for providing for their daily wants. He then pointed out to them how little some of their school-fellows were supplied, and asked them, if they had so little, whether they should like to see others waste so much. This hint was sufficient:—immediately several wished to give of their abundance to such as had need. This he did not then allow them to do; but told them to take it home, and ask their parents leave to give it to those who have so little. Since that time, there has been no waste in the school; so far from it, that they frequently ask, be-



fore they eat, "Who wants a bit of bread, or meat, or pudding?" On one occasion the master, after distributing the dinners and asking a blessing, noticed four children crying. One said her little brother had lost all their dinners as they were coming to school. He directed the eldest to go home and tell her father, supposing that a supply would be brought them. In the afternoon, according to his usual practice, the master asked all the children to tell him of any good action of their school-fellows. Many instantly rose, and informed him that several boys and girls, mentioning their names, had shared their allowance with those who had lost their dinners, and said, they were so glad they had done so, because when Martha returned, she brought word that her father was not home, and they could not have any dinner that day.

#### AUXILIARIES,

*Recognised at stated meetings of the Board of Managers.*

*Milton, Del. Sunday-School Society, I. Maull, Superintendent.*

*Prince Edward's County, Va. Sabbath School Union, John Barksdale, Pres. Francis Bartelett, Treas. Andrew Hart, Sec.*

*Hampden County, Mass. Sunday-School Union, Hon. John Hooker, Pres. Fred. A. Packard, Agent, Springfield Mass.*

*Lamington, N. J. Sunday-school Union, W. W. Blanvelt, Pres. S. Holden, Cor. Sec.*

*Old Kensington, Philad. Sunday-School, John Rice, Pres. John Steinmetz, Rec. Sec.*

*Millsboro', Del. Sunday-School, Wm. D. Waple, Pres. S. K. Wilson, V. Pres. R. C. Waple, Treas. J. Cul- len, Rec. Sec. D. Bainerd, Cor. Sec. Wm. Derickson, Wm. Jefferson, Charles Oliver, and Jesse Peterson, Members.*

*Warren County, Pa. Sunday-School Union, J. M. Berry, Pres. J. Hackney, Vice Pres. L. Wetmore, Treas. C. Tanner. Sec. Twenty Managers.*

*Litchfield, Con. Sunday-School of St. Michael's Church, David C. Sand-*

*ford, Superintendent, A. S. Lewis, Sec.*

*Somerset, Pa. Sunday-School, Samuel S. Bailey, Superintendent.*

*Fairfield, Pa. Sunday-School Association, Thomas B. Tibble, Superintendent.*

*Bradford, Mass. Sabbath-School Association.*

*Erie County Sabbath-School Union, Pa. Rev. D. M'Kinney, Pres. D. M'Konkey, Vice Pres. R. O. Hulbert, Sec. E. D. Gunneson, Treas. Managers, Giles Sanford, George Selden, Thomas H. Sill, Giles Russel, John Sheddock, D. Smedley, Enoch Marvin, W. Pierpont, John Carson, Wm. Grey, Eli Grey, Dr. Bradley, Peter Ford, Martin Hayes. John K. Hallock, Robert Porter, Asa S. Monger, Wm. S. Randell, Wm. Callerton, Maxin Randell.*

*Northern Sunday-School Union Philad. Jos. H. Walter, Pres. Robert Wallace, Treas. Charles Steward. Sec.*

*Southern Sunday-School Union, Philadelphia.*

*Oxford Sunday School Union, Granville Co. N. C. Rev. Joseph La- barre, Pres. Stephen K. Sneed, V. Pres. Jas. Johnson, Treas. Rev. Edward Hollister, Sec. Rev. E. Hollister, Thomas B. Littlejohn, Benj. Summer, A. Burton, Esq. Wm. M. Sneed, Dr. W. Taylor, Managers.*

*Oxford, Pa. Sunday-School, James Whiteside, Sec.*

*Salem, N. J. Pres. Sunday-School.*

**MONEYS received by the American Sunday-School Union, from the 20th of March to the 30th of April, 1827.**

#### I. MINISTERS MEMBERS FOR LIFE,

*By the payment of thirty dollars and upwards.*

Rev. R. Van Kleck of Somerville, N. J. by members of the Rariton Reformed Dutch Church per Miss C. Veghte, \$30

Rev. Shepherd K. Kollock of Norfolk, Va. by ladies of his congregation, 30

Rev. Oliver Brown of Providence, by the Rhode Island Sunday-School Union, 30

#### II. OTHER MEMBERS FOR LIFE.

Arthur Tappan, N. Y. 100

Moses Allen. 50



## III. ANNUAL SUBSCRIBERS.

F. P. Browning, Detroit,	3
Thomas Eustace, 3d year,	3
John Rice, Kensington, 3d year,	3
S. F. Bradford, do.	3
Wm. H. Hart, do.	3
Samuel Baird, do.	3

## IV. DONATIONS.

Painted Post, N. Y. Sunday-School,	\$3 50
Princeton Sunday-School Union,	10 00
Dr. Bordenton,	1 50
J. P. Jones, Providence,	20 00
Detroit Sunday-School, per F. P. Browning,	20 00

## V. MISSIONARY FUND.

To constitute the following societies auxiliary.

Madison C. H. Va.	\$5 00
Maryland S. S. Union,	3 00
Milton, D.	3 00
Prince Edward County, Va.	3 00
Hamden County, Mass.	3 00
Lamington, N. J.	3 00
Old Kensington, Philad.	3 00
Millsboro' D.	3 00
Warren County, Pa.	3 00
Litchfield Con. St. Michael's Ch.	3 00
Somerset, Pa.	3 00
Fairfield, Pa.	3 00
Bradford, Mass.	3 00
Erie County, Pa.	3 00
Northern, Philad.	3 00
Southern, Philad.	3 00
Kishacoquillis, Centre,	3 00
Philadelphia S. S. Concert of Prayer, (Donation,)	11 41
Harper's Ferry, Va. S. S. per A. Souillard, (donation,)	4 50
Winchester, Va. S. S. Concert, (donation,)	7 00
Salem, N. J. Pres. S. S.	3 00
Holmesburg, Pa. (collection,)	7 24

## VI. FROM AUXILIARY SOCIETIES,

And from individuals in payment for books.

From 20th March to 30th April.

Alexandria, D. C.	\$33 25
Bordenton, N. J. per Rev. H. Malcom.	6 79½
Bulkly,	5 18
Boston, Mass. S. S. Union, per N. R. Cobb,	715 00
Chambersburg, Pa.	1 06½
Cincinnati, per Drake & Conklin,	20 00

Chestertown, Md. per Mrs. E.

C. Wickes,	8 00
Charlotte, Va. T. S. Morton,	25 00
Dutchess Co. N. Y. per Rev. H. Malcom.	42 64
Easton, Pa.	2 75
Essex Co. N. J.	150 00
Fayetteville, N. C.	20 00
Fredericksburg, Va. per J. P. Little,	38 86
Frankford, Pa.	3 23
Holmesburg, Pa.	3 50
Hamiltonville, Pa.	22 25
Kentuck, Pa.	22 25
Lexington, Ky.	37 75
Marietta, Ohio, per J. Cotten,	15 00
Marietta, Pa.	15 00
Mauch Chunk, Pa.	10 00
Milton, N. C. per Miss M. Smith,	50 00
Millwood, Va. per Rev. W. Meade,	40 00
New Castle, Del.	6 93
Norfolk, Va. per D. G. Fiske,	80 00
New York, Branch Depository, per A. W. Corey, Agent,	300 00
Paris, Ky. per Rev. J. M'Farland,	15 00
Philadelphia.	
Sixth Presb. Church,	22 44
German Reformed,	3 94
Nazareth,	7 67
Seventh Presb. Church.	12 06
St. George's Methodist,	24 00
Southwark Baptist,	14 43
Hope,	10 00
St. John's N. L. Female,	5 00
Mariners',	14 50
Galilean,	75 00
Philadelphia City Union,	3 00
Princeton U. per Mr. Hague,	51 53
Romney, Va.	23 16
Staunton, Va. per John Grigg,	10 00
Salem Co. N. J.	2 33
Somerset & Middlesex, N. J.	32 87
Troy, N. Y. per P. S. Redfield,	7 00
Trenton, N. J. per Miss J. Rice,	5 00
Woodbury, N. J.	5 00
Woodbury, Tract Society,	6 00
Wilmington, Del. Methodist,	14 95
Wilmington, Del.	16 38
Williamsburg, Va.	60 07
Winchester, Va.	14 08
Wilmington, Del. First Presb.	4 23
Sales to individuals.	1013 08

Total amount acknowledged in the above,

3526 26